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4. Should Hajj Amin return to Palestine, source is certain that the Arab population in that country and in the Near East generally will interpret it as meaning that the Zionist experiment is not only to remain as it is, but that any attempts to liquidate it will not be frowned upon.
5. Source continues that the Jews in Palestine will interpret Hajj Amin's return in similar fashion; it will add to their forebodings of the future and their feeling of insecurity. The extremist view among the Jews in Palestine will be strengthened, and the explosive atmosphere of which Palestinians are not completely conscious, will become intensified.
6. There is serious danger, should the Mufti be returned to Palestine, that the extremists among the Jews may decide to strike. Everybody will then be involved. It will not remain an Arab-Jewish struggle, but will inevitably shape itself as it did in 1936-39 into an Arab-Jewish, Arab-English, Arab-Arab, and Jewish-English struggle. There will be no self-restraint on the part of the Jews as there was in 1936-39. This time defiance will consist of offense, motivated by anger, grounded in despair.
7. The present Jewish community in Palestine is convinced it cannot survive in its present numbers, and is basically prepared to go down fighting rather than, as it feels, inevitably be doomed to death by a process of gradual attrition.
8. And finally, should the Mufti be returned, the Arabs of the Near East will have convincing evidence that the enemies of Great Britain obtain rewards rather than punishment for anti-British actions. The outside world may wonder how it is that an active pro-Axis collaborator can be restored to honor, position, and power by one of the nations for whose defeat he labored.

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